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OUR POLICY.

Unswerving and unquestioned loyalty to the government—its first and biggest task to help win the war.

An organ of Pacific Coast Congregationalism.

To cement the churches of our order in a closer fraternity and foster a vigorous spirit in the body.

To report the news of the churches and to seek to qualify as an indispensable servant of all needs and interests.

To fight for the rights of the child and the underfellow.

To promote spiritual democracy and union of the churches of every name.

Pertinent, pithy, paragraph preachments—editorials on subjects of vital concern.

THE PACIFIC

Established 1851.

FOR CONGREGATIONALISM AND THE CHURCH KINGDOM.

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THE RELIGIOUS DENOMINATIONS INVITED TO SEEK FIRST THE KINGDOM OF GOD AND ITS RIGHTEOUSNESS.

The Continent, a Presbyterian paper representative of the progressive element in that great denomination, regards the steps taken toward organic church union as the most significant action of the General Assembly in its session at Columbus, Ohio.

When the committee on co-operation and union with the Southern Presbyterian Church made its report. Dr. Joseph A. Vance, whose brother had just been made moderator of the Southern Assembly, opened up the way for a great forward movement by the exclamation: "We have fooled with organic union for two generations. There should be a movement now to unite not only Presbyterians but all evangelical bodies. There is a great wave of hunger for unity at this time, and if the way continues to be blocked by ecclesiastical leaders the masses will arise and decide for themselves."

Dr. Thompson, president of the Ohio State University, speeded action in what has been called "a fiery speech that commanded sweeping applause," saying in the course of it: "The Kingdom requires that we should not wait but act. Throw your technicalities into Germany. The hearts of Christian people are together now. If the churches do not recognize that fact it is the churches' mistake. If we continue to stand on technicalities and courtesies we shall all be in hell before we get together."

Such speeches as these succeeded in putting the question on the docket, and the next day the following recommendation of committee was enthusiastically adopted:

1, "That we, the commissioners to the One Hundred and Thirteenth General Assembly now in session at Columbus, Ohio, do declare and place on record our profound conviction that the time has come for organic church union of the evangelical churches of America.

2. "That this Assembly hereby overtures the national bodies of the evangelical communions of America to meet with our representatives for the purpose of formulating a plan of organic union."

It was voted to name an early date for such convention, not later than January 1, 1919, and the Assembly's committee on co-operation and union was directed to prepare a tentative plan of organic union for presentation. The recommendation was that it be stated in the call for the convention "that the purpose of the council is to discuss; and, if the way be clear, to adopt a definite plan of organic church union."

The day after this action was taken by the Assembly, Dr. Washington Gladden was present, at which time a letter from him was read, in which he said: "I am glad that I have lived to see this day. Nothing more cheering has been done in my time. You ask that denominations as well as individuals and nations shall seek first the Kingdom of God."

Dr Ainslee, a leader in the Disciple's Church—usually known asthe"Christian" Church—a fraternal delegate, remarked: "We are with you heart and soul in this plan for union which you have launched for all Protestant forces." And as for themselves, (the Disciples), Dr. Ainslee declared that he knew of no good reason why Presbyterians and Disciples should not be one body.

A MESSAGE FROM THE SHERWOOD EDDY EVANGELISTIC PARTY IN CHINA.

A member of the Sherwood Eddy evangelistic party in China tells in The Christian Century of the assassination of Admiral Ching in March, a short time after he had attended one of the evangelistic meetings and just before the time of an engagement with Mr. Eddy to talk with him privately regarding Christianity. Mr. Kirby Page, the writer of the article, says: "On Sunday and Monday nights the Admiral and Wu Ting Fang sat on the front seat as Mr. Eddy presented Jesus Christ as the one hope of China and of the world. They listened with eager attention and were deeply moved. I was sitting on the platform where I could watch the Admiral's face; and when Mr. Eddy presented the challenge to accept Jesus Christ and become a true Christian, he looked at the decision card, took out his pencil, and I thought surely he was going to sign it and signify his intention of becoming a Christian. He looked at it again, hesitated, turned to Wu Ting Fang, and they conversed in low tones. Then, he looked at the card again, put it into his pocket and passed out of the building. It was the last time he ever heard the Christian message."

The next evening Dr. Sun Yat Sen, the first president of China, sat well up toward the front in the meeting and listened to Mr. Eddy earnestly for two hours. Just as the meeting was about to close an officer came in and handed Sun Yat Sen a note, and as he hurried out at the close he was surrounded by a guard of his soldiers, who with revolvers drawn, hurried him away to his headquarters. And then, a few minutes later the evangelistic party was informed that Admiral Ching had been assassinated near his headquarters on a little island in the Canton river, within three minutes walk of the place where the meetings were being held.

Admiral Ching was one of the outstanding men of the south of China in the rebellion against the north. He had once been Minister of the Navy and was commander of the southern fleet at the time of his assassination.

Writing of the political situation in China, Mr. Page says that it is all in a tangle: "In the past China has had no strong national consciousness or patriotic spirit. The average Chinaman is satisfied if he can get two square meals a day, and does not give a rap who runs the government so long as it lets him alone. During the past twenty years there has been a steadily rising tide of patriotism among the students of China, especially among the returned students from foreign countries. The trend is decidedly toward democracy; but the change in sentiment is very gradual and will require a good man years before it comes to fruition. The democratic feeling is much

stronger in the south than in the north, and it was only the rebellion in the south that prevented Yuan Shi Kai from re-establishing the monarchy."

"The present rebellion (this was written in March) is the result of the feeling of the southern leaders that the north is inclined toward the monarchy, and that it is in the hands of the military party."

Mr. Page quotes Sun Yat Sen as saying: "We Chinese are a peaceful people and are waiting for the other nations to come up to our standard of civilization." Sun Yat Sen declares that China militarized would present the world's greatest meance. That as a yellow peril Japan affords no comparison.

CHRONICLE AND COMMENT.

St. Louis gets the next General Assembly of the Presbyterian Church.

A London paper says that Lloyd George's face is growing sterner and more rigid.

Presbyterian Theological seminaries had a falling off of fourteen per cent the last year.

Fifty-nine nationalities are represented in Gary, one of Chicago's manufacturing centers.

There are nearly one hundred thousand more people in Washington than there were a year ago.

Under food restrictions in England there is less gout and rheumatism. It's an ill wind that blows nobody any good.

A Negro started Methodist missionary work in the United States—going as an evangelist to Indians in Ohio. Out of that work sprang in 1919 the first Methodist Missionary society, the centenary of which will be celebrated soon.

It was remarked not long ago that there were less than one hundred men in the United States who thought internationally. Doubtless there are more now. There will be a much larger number when the war is ended than there is now.

The Rev. Dr. Russell H. Conwell goes on delivering a lecture he has already delivered 6000 times. The subject is "The Silver Crown." He first gave it more tha nforty-six years ago. The proceeds have always been given to aid young men to an education.

Bishop McConnell of the Methodist Church, who returned last month from the war front in France, tells of asking the Scotch Guards at a service on the eve of a battle what hymn they desired to have sung and of getting answer from a veteran: There is but one hymn to sing now—"O God, Our Help in Ages Past!"

A Catholic priest who has made an investigation, states that about one-fifth of the 625,000 members of the Y. M. C. A. are Catholics. He says that though there is no proselyting by the Y. M. C. A. workers, yet dissociation from Catholic environment tends to luke-warmness in faith; and he suggests that after the war an organization similar to the Y. M. C. A. be formed.

At the last meeting of the Congregational Union of England and Wales, Dr. Joseph Fort Newton, of the City Temple, London, called on the Churches to work to make democracy safe for the world while the Allies fighting to make the world safe for democracy. At the same meeting President Selbie of the Union remarked: "Labor today is saying the things which the churches ought to be saying."

The California Voice makes this suggestive remark: "If the Kaiser really did prophesy, three or four years before this war began, that the next war would be won by the nation which should drink the least alcohol, and if he now really has stopped beer drinking by his army in any large part, it may be well for the Allies to test him as a prophet and meet his forces with troops that absolutely abstain from strong drink."

"The heart of a nurse is the heart of a mother," writes one of the Red Cross workers in France." When the wounded soldiers come to the hospital they are like children, and to care for them is caring for children. And she adds: "I wonder if we nurses shall not be homesick when the war is over, when no one needs us any more! I wonder if we shall not want to go back to the heroic time when we thought of nothing but those soldiers."

At the Presbyterian General Assembly the Rev. Dr. McAfee of Berkeley, presented a resolution condeming in war speeches "the use of cheap, catchy expressions which injure the purity of our language, give a wrong impression of our attitude of reverence to God, set an example of rancor before young people and border on profanity and vulgarity." The resolution urged Presbyterians to refrain from applause and from other expressions of approval at such times. The assembly adopted the resolution by unanimous vote.

"The purpose of the war is to put the Ten Commandments on the map of the world," says President King of Oberlin College. This is by far the best utterance we have heard or seen concerning the war. It is infinitely better than President Wilson's "make the world safe for democracy." But we have no objection to that if there is put into the word democracy all that should be put into it. And there is no doubt that President Wilson himself puts into it very much more than the man whose business creed is that of "the survival of the fittest."

"Is God Big Enough for the Job?" was the subject which the Rev. Dr. Clarence A. Vincent announced for his first sermon as pulpit supply in the First Congregational Church of Lowell, Massachusetts, for June. That may be regarded widely as an up-to-date present-day sermon topic. But, somehow, we don't like the sound of it. If God is big enough for the job men and women ought to enter the sanctuary reverentially and abide there in that spirit. This and similar sermon topics that might be named seem to lack reverence. And how can that which lacks reverence inspire to reverence?

General Wu of the province of Kiangsi in China is mentioned in some mission notes in one of our exchanges as "a famous man and a Christian," but as one who is "not a church member, because of a matter of two wives, neither of whom he is willing to discard." He is an ardent supporter of the Methodist church; his two wives and all the children have been baptized; the general himself holds preaching services for his soldiers on Sunday and engages in mission work at other times, but steadfastly holds to the two wives, saying: "One of these is the mother of my children. I cannot desert her. The other is young and beautiful, and I love her."

President Selbie of the Congregational Union of England and Wales said at the recent annual meeting in the

City Temple, London: "Our churches are by no means happy about the attitude of the Government to the drink question. They are not impressed by those who say that it is the wicked workingman who is responsible. They know the workingman better than some who sit in the House of Commons." The declaration was cheered loudly. Dr. William T. Ellis, who was in London recently, writes that labor leaders ask only to be given a chance to vote on the question; and cites the fact that two industrial districts on the Clyde voted heavily against the drink trade not long ago.

The Boston Transcript mentions Major Boynton as "a well-known leader of the Congregational denomination * * * whose breezy, optimistic rendering of Christianity has made him popular for many years." "He went to the Mexican Border as chaplain of a crack Brooklyn regiment of the New York National Guard, and showed himself so well fitted for the duties of the post in dealing with red-blooded men that when the war with Germany opened he was impressed into the national service as a sort of superior chaplain of the forces in and about New York City." We were asked to state several weeks ago in The Pacific that Dr. Boynton would accompany Dr. George Adam Smith on his trip to California this month.

"It seems to me that the real problem of the church will begin the day peace is declared," remarked the Rev. Dr. Harry Emerson Fosdick in London not long ago. He said further: "Church organizations and methods cannot remain the same as before the war. * * * * The Y. M. C. A. as an arm of the church has reached a new experience of establishing contact between men and religion. Some of the things which the padres and the Y. M. C. A. have discovered have been such as to cause deep shame to every one who loves the church. Some of the best elements in character, in courage, and in faith, are obviously outside the influence of the church. The problem is, "Can the church welcome back into herself the revolutionary meanings of these discoveries and change her methods and organizations so as to express the best life of the generations." Dr. Fosdick, who is Professor of Practical Theology in Union Theological Seminary, is one of the most widely read writers of the present day—through his book on 'The Meaning of Prayer" and the one on "The Challenge of the Present Crisis" and also "The Manhood of the Master." A Baptist pastor for many years, we believe he is still a member of that Church. Specially significant accordingly are these words by him: "The war is revealing the futility of denominational distinctions as they were never seen before. Multitudes of men are saying that denominational divisions are of historic origin and significance only, and have no contemporaneous meaning whatsoever. They remind me of players on the football field who continue scuffling with one another long after the ball has gone away down the field."

SPECIAL COMMITTEE TO STUDY THE WAR RELIGIOUS OUTLOOK.

Recognizing that the war has placed on the nations and on the churches an obligation for the most searching self-examination, the Federal Council of the Churches of Christ in America has requested a group of representative men to constitute a committee on the War and the Religious Outlook, the purpose of which is "to consider the state of religion as affected by the war with special reference to the duty and opportunity of the churches, and to prepare its findings for submission to the churches." The committee was created by action of the Administrative Committee of the Federal Council in consultation and co-operation with the Executive Committee of the General War-Time Commission of the Churches.

President Henry Churchill King has been elected Chairman of the Committee and has been released by Oberlin College for this important service. He will shortly be located at the office which has been set up for the Committee in New York. Professor William Adams Brown is vice-chairman. It has further been requested that a certain proportion of the members of the Committee secure such release from the ordinary duties as may be necessary to carry out the work to be undertaken.

The committee has been given entire freedom to proceed according to its own judgment. It is empowered to add to its number and is at present constituted as follows: President Henry Churchill King, Bishop J. W. Bashford, Professor William Adams Brown, President W. H. P. Faunce, Professor Charles M. Jacobs, Bishop Walter R. Lambuth Rev. Charles S. McFarland, President William Douglas Mackenzie, Bishop F. J. McConnell, John R. Mott, President E. Y. Mullins, Rev. Frank Mason North, Very Rev. Wilford L. Robbins, Robert E. Speer, Rev. James I. Vance.

AN EXPLANATORY STATEMENT CONCERNING THE PACIFIC.

The declaration of policy found upon the first page would indicate certain changes in the management of The Pacific concerning which a brief statement is due its readers.

For more than a year discussion has been rife as to the future of the paper. This was due in part to the increased cost of publication which has pressed heavily on all papers of the country in these war times; in part also to the movement for merging our denominational papers under the expanded Congregationalist. For a time it was hoped that the many consultations held at Columbus might lead to this happy result. But our Eastern friends were unwilling or unable to give satisfactory assurances of a full and adequate recognition of the Coast, while not a few of the Coast leaders felt that with the disappearance of the Advance there was greater need than ever for a Western organ of our own work. Accordingly a reorganization was effected. The Board which had held The Pacific in trust for many years gave way to a larger Board having a number of strong laymen in its membership. A corps of Contributing Editors, leaders of Western church life was secured. The Pacific was recognized by the Northern California Conference as the medium for announcements and news, and it is hoped that similar action will be taken by other Coast Conferences. Provision has been made already whereby each of these Conferences may be fully recognized in the management if they so desire. While the property and publication office are at San Francisco, The Pacific does not belong to that city, but to the whole Coast. The management wishes it to be just what our constituents wish it to be, and will help to make it. That it shall be chiefly a medium of church news and methods between our churches seems very evident. It will print all the church news it can, subject only to such condensation as its limits impose. The Pacific can serve the churches and the Kingdom of God in a large way if there can be hearty co-operation—A co-operation that must obtain if we are to meet our splendid tasks in the great days just at hand.

The undersigned, who have been chairmen of committees of reorganization, join with Dr. C. L. Kloss of the committee on policy in these statements of policy and history. We offer to you, Congregationalists of the Pacific

Coast, this your paper—re-dedicating it to your service, to our churches and their mighty work, to our country in time of crisis, to that kingdom of our Lord whose knowledge shall cover the earth even as the waters cover the greatest of seas—the Pacific.

F. J. VAN HORN.
H. H. WIKOFF.

THE PACIFIC UNDER ITS NEW MANAGEMENT.

The Pacific has been running under its new management to some extent for several weeks. This week it is fully and formally placed under that management. The names of the new board of directors as well as those of the contributing editors have been placed on the first page along with that of the editor-in-chief. All are expected from this time forth to be at their posts of duty.

We regret to have to record the fact that two of the persons asked to take place as contributing editors have,—for certain good reasons made known to us,—found it necessary to decline.

Dean Norton of Pomona College wrote in his letter to the Editor, who had been requested by the Board to ask that he serve in such capacity: "I am much interested in the life and conduct of The Pacific, and I want to take this occasion to tell you that in my opinion you have done a fine piece of work in your years of carrying the paper. Especially during these last years it has been most thoughtful and helpful. Those articles on the origin of the University at Berkeley were genuine contributions to the history of our state."

The Rev. Hugh Elmer Brown, of Seattle, after stating why he could not accept, at least just then, took occasion to say:

"Accuse me not of pleasant exaggeration when I say that The Pacific is quite the equal in versatility and quality of contents of any religious journal, American or British, which comes to my desk."

From the Mexican line on the south to the Canadian on the north there is recognition of the need for a Pacific Coast paper. And one and all the new management desires to lead the way to that larger, wider, better service which will firmly establish this long-time church servant.

If you haven't already been made aware of the Board of Directors and Contributing Editors, turn to our opening editorial page—read the names of the representative men now standing there, and make a vow to follow their lead and lend a hand in making The Pacific all that these men desire it to be. So shall it be for the good of man and the glory of God!

DAVID LLOYD GEORGE.

There is an earnest and interesting discussion going on in a Welsh paper published at Utica, N. Y., entitled "Y Drych," regarding the substitution of the present premier of Great Britain as the patron saint of Wales for the traditional Saint David of the fifth century A. D. The argument is in favor of the present David, which indicates the Welsh-American estimate of the great statesman. The best life of the premier is the one entiled, "The Life Romance of Lloyd George," by Beriah Evans, one of the best Welsh writers of today, and a son of one of the most eminent Congregational ministers, and one of the most prolific Welsh theological authors of the last century, the late Evan Evans, "Nantyglo." The book referred to is published in English and Welsh, it is good in the former language, but superb in the latter. It has had a large circulation in the British isles and colonies, and in this country, and the demand for it continues. Many editions have been published in the French language, and it is well known that the premier is as popular in France as in England, or even in Wales. A French officer speaking here the other night said. "England as represented in Lloyd George, is the friend and knight defender of the liberty of all the people of the world."

It is evident that Lloyd George is popular in this country, and is winning new friends as various papers phrase it, by his splendid, "enthusiasm for the Allied cause, his will to win, by the enemies he has made in Berlin and among the defeatests, pacifists and tories."

The Indianapolis Star pronounces him the "best man for the job." New York Evening Post declares him a "great outstanding figure, representing far greater efficiency than did Mr. Asquith."

The Philadelphia Record says: "One reason why Lloyd George's vindication will be especially welcome to the people of the United States, is the fact that he has always appealed strongly to them "as an exponent of advanced democracy." The New York Globe is one of many papers which like Lloyd George because they see "the stuff of democracy, of sympathy with the supreme objects of the war, and the essential honesty in the man."

Mr. Frank Simons writes: "The return of Mr. Asquith supported by Lord Landsdowne and by Mr. Henderson would unmistakably shake the confidence of a portion of the American and the French people, and would create in this country something of the consternation which in England would follow the return to office of Mr. Bryan."

Lloyd George is stronger than ever he was in Great Britain and has no more severe critics there than president Wilson has here. The London Daily Mail says: "Lloyd George is by far the strongest personal force in Britain politics at this moment. He represents British democracy, and the national will for victory with a completeness greatly beyond that of any other poltician. His daring eloquence and driving power, are assets of incomparable value in this crisis, therefore, he is the right man in the right place."

Lord Curson said that "in the downfall of Lloyd George, there would be more joy in Berlin than in London."

Bishop Frodsham said: "the premier as servant of the king and the British people is like the ordained voice of God."

The British Weekly, which has shown strong Asquith tendencies has declared:

"The Prime Minister has markedly strengthened his poition by his wise and moderate speeches of the past fortnight. In the hour of Russia's defection and Italy's heavy trial, he stands forth as the supreme leader in Europe of the Allied cause. Whatever may have been the disappointments of 1917, Britain is not disappointed with the man whose genius and almost superhuman energy are bearing her through the darkest hours."

Dr. Aked's eulogy of Lloyd George is as deserving as it is characteristic: "Lloyd George is today the pillar of the people's hopes, a great bulwark that stands between the pampered aristocracy and the people, who have toiled through the centuries to make the empire and place it on a substantial footing. He has courage and is a deep thinker, a master of repartee, a heckler fares but poor in his hands when occasion demands for interruptions. He pulverizes the heckler and leaves him in a bewildered state."

J. E.

The devil never taunts the man of whom he is sure.

Innocence is ignorance of sin; virtue is sin conquered.

MORE BATTLE-FRONT EXPERIENCES.

As to the effect that the thought of probable death in a few days or hours has on the soldier, the Rev. Dr. Thurley Fraser, a Canadian Presbyterian minister who was with the forces in France for several months, writes: "The probability of death in a few hours, does not necessarily make men change their ways, or even incline them to forsake the habits of a lifetime. To men who are face to face with it all the time, death becomes a commonplace; a disagreeable one, like the mud, or the wet dug-outs, or the vermin which inhabit them; but a commonplace just the same. There is always the chance, even in a big show, that a man will come through all right. If he is hit, the chances are five to one that he will not be killed; jut be wounded enough to make Blighty, and be nursed and perhaps lionized a bit, and before he is fit again probably the war will be done. It is easier to take any of these chances than it is to repent and change the whole manner of his life. The prospect of death is not of necessity an effective agency in conversion, any more than the attendance of the men at a compulsory church parade is an evidence of their interest in religion."

Concerning the men who have been "over there" for some time Dr. Fraser writes:

"The pick of the young men of our churches enlisted. some churches have not an eligible young man left. Our universities have lost the majority of their male students. I went into one hut to find a soldier friend. Of twenty-eight men in that hut there was only one who was not a graduate or under-graduate of one of our great universities. These were all privates or non-commissioned officers. In an engineer unit of 250 men there were 200 from one university. The famous Princess Patricia's Canadian Light Infantry battalion has been largely kept up to strength by successive drafts of university men. These student soldiers were many of them sincerely and consistently religious. A considerable proportion of them were preparing for the ministry of various churches. In one battery I found eleven students from one of our own theological colleges. In another unit of 250 men I was told that there were five ordained ministers serving as privates. There are Sunday school teachers, superintendents, serving both in the ranks and as officers. These men have not lost their religion because they found themselves in the army."

As to the effect of the war on the men in general, Dr. Fraser gives this testimony: "The war is making them serious. They have suffered hardship. They have seen their comrades slain. They have met death face to face many a time. They have asked themselves why this unutterable woe has come upon the world. To them the tinsel and the gilding have been stripped off many a hoary face which which we have borne with because our fathers bore with it before us. Every public question and every public man will have to reckon with these young men who have been thinking while they fought. Many a laughing, heedless boy who went away is coming back a serious-minded, independent, self-reliant man, with more independence and self-reliance than perhaps his father has attained at middle age. I recently asked a newspaper man who was thrown much into contact with returned soldiers, what was the outstanding characteristic he noticed in them. He replied instantly, 'Their seriousness.' He was right."

In common with all others who have come in contact with the soldiers, Dr. Fraser found an almost utter disregard of sect and doctrine and creed. He gives these experiences:

"I have known the men of an almost entirely Protestant battalion to object strenuously when they heard that its chaplain, a Roman Catholic priest, was likely to be removed. He had been with them in battle, he had knelt beside them when wounded, had pointed both Catholics and Protestants to Christ as their Saviour. When there was no Protestant chaplain immediately available, he had buried their dead as tenderly as his own. For the same reason I have known a big Irish Roman Catholic soldier to challenge any man of another battalion to single combat because some of them had spoken slightingly of his chaplain, who was a Presbyterian.

"I have dispensed the sacrament of the Lord's Supper to men of probably every Christian faith represented at the front. I have received the sacrament at the hands of Anglicans, Baptists, Congregationalists, Methodists and Presbyterians."

IN HAWAII.

By William C. Allen.

In the middle of the Pacific Ocean are the beautiful Hawaiian Islands. There the stately mango, the scarlet flowered poinciana, the big-leaved breadfruit, the tall cocoanut palm swing in the tropic breeze. There are charming drives between the lofty mountains and the coral-fringed sea. But to the lover of humanity all these sink into insignificance in comparison with the racial concord discovered in this land.

One morning recently I was in the first grade room of a public school in Honolulu. It was presided over by a Hawaiian teacher and there were 58 children in the room. In front of me stood little Russians, Americans, Filipinos, Koreans, Spaniards, Hawaiians, Japanese, Chinese, Portuguese, Porto Ricans, beside many mixtures. It was a typical scene.

On the street cars of Honolulu you find yourself surrounded by all sorts of men and women whilst being whisked through the pretty sunlit and rain-cleansed streets of the city. Americans and the white nationals of other countries surround you. There are dark skinned Hawaiians with their often fine expressive features and lustrous eyes, whilst serious Portuguese, lively Porto Ricans and active little Filipinos are all in evidence. Negroes are occasionally seen. You elbow the Orient without visiting it. Dignified Chinese and Japanese are particularly observable. Most all members of these races wear the conventional western attire. The women, excepting some of the Oriental peoples, generally dress in white. If you want to see magnificant black pigtails graced with brilliant colored ribbons, sit in a Honolulu street car some afteroon when the school children are going home. Many of the adult Chinese women are garbed in their national blues and wear pantaloons of the regulation eastern style. The host of fetching Japanese costumes appeal to you. The dark-eyed women of the fascinating Land of Art display an infinite variety of patterns and colors in kimonas and other Nipponese accessories connected with dress. Their obies, as in Japan, are gay beyond description. The wonderful white stockings and gites constitute a form of foot gear seen nowhere outside of the far East. All these people are polite and orderly in their association and converse together as if of common racial origin. The little Japanese ladies bob and smile gracefully when compelled to step in front of you.

In Honolulu the Oriental business quarter almost imperceptibly mingles with the American business section of the city. Japanese and Chinese signboards with their strange characters are interspersed with the English alphabet. The exquisite tints of the fabrics of Oriental civilization touch

the more somber colors from the Occident. Japanese and Chinese counting houses are served by men who barter in different languages and who calculate with balls strung on wires. There is mutual patronage of establishments conducted by different breeds of men. The wholesale concerns present very similar characteristics. Some of the big oriental houses do an annual business of from half a million to several millions of dollars per year. These rivals entertain a mutual respect for one another and pull together on behalf of Hawaii and Honolulu. The fact, so little understood by those who are insular or prejudiced in their feelings, that the broadest cosmopolitan principles of business are transmuted into success is finely illustrated in prosperous Honolulu. It pays to be polite and generous to competitors.

According to the 1916 report of the Governor of Hawaii the estimated population of the Territory, exclusive of United States military forces, was divided as follows: Japanese 97,000; Hawaiians 23,770; Portuguese 23,755; Chinese 21,954; American, British, Germans and Russians aggregated 16,042; Filipinos 16,898; part-Hawaiians 15,-334; Porto Ricans 5,187 etc.

In such a community society becomes somewhat blended. The Japanese marry little outside their own people. Other races more or less intermarry. There is mixed blood along with the purest racial strains in the higher social circles of Honolulu. Territorial and consular social functions are attended by representatives of all the races. In the intimacies of private life, as elsewhere, people largely keep within their own groups of friends, yet it is observable that such discrimination seems to be influenced by education and wealth quite as much as by the color of the skin or racial descent.

A leading college professor of Honolulu has said of the Islands, "The group may be looked upon as a great international laboratory." It teaches the priceless lesson that men and women can, under what we apprehend to be the most trying conditions, live close to one another in great harmony if they agree to do so. It has performed the splendid patriotic and political service of sending back to Japan and China thousands of ex-workers who have reported to their people at home that justice and goodwill are possible under the flag of the United States. This is a mighty factor in the maintenance of the cordial relations so necessary to a continuance of the spiritual and material interests of the nations involved, none more so than America.

The Christian workers of the Territory are alive to the possibility that the young people of these different races may not find a spiritual home after attaining maturity either with their parents or with America. Special work on their behalf is carried on successfully. The Friend, a publication of Honolulu founded in 1843, is now published in five languages. Church services in both American and foreign languages are reverently conducted in spacious oriental places of worship. The congregations of churches of oriental patronage are overwhelmingly made up of boys and girls under 20 years of age. Their Japanese and Chinese pastors are devoted and sincere men. They perform an admirable service to America by taking young men into their homes and instructing them in the principles of the Christian religion and the political ideals of their adopted country.

Some of my readers will naturally think that the varied population of Hawaii live in amity because of latter years the Islands have been strongly guarded by the army and navy of the Uinted States. This fails to be a satisfactory explanation when we remember the historical fact that this concord has always existed and that in practical experience the heaviest armed soldiery does not suffice to create genuine racial unity. The assumption that the climate leads all these diverse peoples into a complacent attitude toward one another also falls to the ground when we recall that the different breeds represented include not only the most sensitive nations of the earth but some of the emotional tropical peoples as well.

I have asked numerous men prominent in Hawaiian life what reason they could assign for the racial harmony that obtains in the Islands. The following may epitomise the views expressed. A leading Japanese pastor answered: "They (all races) have been treated well. Many of the leaders and employers of Hawaii are largely the descendants of missionaries and have treated their people in a Christian spirit, with frankness and with a spirit of goodwill—that is the great reason." Said a widely known Chinese minister; "We all live near together and understand one another. There is no discrimination between races either by local or United States government, or in schools, Y. M. C. A., churches, or in any other respect. The backing for the above is found in the liberal and Christian attitude of men in control of the country, who are largely the descendants of missionaries and who have maintaied the Christ spirit in racial matters." A prominent white resident of Honolulu replied: "We treat them all like men —we don't slobber over them—but we treat all alike, Americans, Portuguese, Japanese, Chinese, Porto Ricans, Filipinos, Hawaiians, all receive the same treatment in every respect. Their children all go to school together, sit by one another, play with each other, and no favoritism is shown to any politically or otherwise."

So. then, the divine injunction to do unto others as we would have them do unto us is largely responsible for this extraordinary situation. All these people prove responsive to the fundamentals of justice and love.

The value of practicing the Golden Rule in dealing with other races is clearly indicated in Hawaii. The importance of maintaining its precepts is becoming increasingly recognized on the Pacific Coast. Japan has for years honorably restricted emigration to America. It is extremely difficult to get along with other people if you fear or suspect them. We are face to face with the Orient. If we are to do business with Japan and China, the innuendo so often in the past applied to Orientals without foundation in fact, must cease. Our people will pay tremendous price if they permit a portion of their press or citizenship to indulge in international rudeness or folly. Satisfactory relations and the interests of religion alike depend on whether we treat the Far East in a spirit of courtesy and goodwill or no. Christian people all over America have a vast responsibility in this matter. The best development of America and the highest patriotism are bound up in it. Will the churches rise to the needs of the hour? Can we begin too soon?

San Jose, California.

OBSERVATIONS.

Recently word has come to the Observer that rather unusual changes are taking place with The Pacific. He understands that the old board of trustees has given way to a new one, and that a corps of contributing editors has been associated with the managing editor, whose writings, from time to time, are to adorn its pages over their own initials. While disposed to welcome every new movement which looks towards improvement, the writer can not refrain from calling to mind something of the past with which he has been more or less familiar. 'Tis now nearly forty ye rs since his first subscription was given to the Pacific, and every week since coming to his table it has been consulted with interest and pleasure. When first

making its acquaintance it was published at 7 Montgomery Avenue, where Mr. S. S. Smith was the business manager, and Rev. John Kimball the editor-in-chief. The former, a sound Connecticut Congregationalist, successful in business, deacon in Plymouth Church, given to quiet missionary projects—the father of several Sunday Schools in the city's suburbs, unostentatiously gave himself to the financial side of the paper, seeing that its bills wr paid, making record of new subscriptions, and booking renewals as they came in week by week. The latter, a genial gentleman from Vermont, an early arrival in California, and instrumental in promoting the welfare of the churches, gave himself without stint to making The Pacific a readable paper for the families along the Coast.

Associated with him were Drs. Benton, Dwinell and Mooar, professors in the Seminary, who weekly made their interesting contributions to its columns. In those days the Monday Ministers' Meeting, known as the Monday club, met in the Pacific rooms, and a good number gathered from week to week. It met at 2 p. m., and frequently the writer has seen one or another of the above trio hand to Mr. Kimball their message for the week—sometimes written upon the inside of an envelope, cut open for this purpose. How popular this Monday gathering then was! Pastors in San Francisco, in Alameda, in Berkeley, were there. Professors in the seminary, were there. Visiting pastors from near and far made it a point to include this in their experiences in the metropolis. Later it met in the Y. M. C. A.—then the hour was changed to 11 a. m., since which time it has a somewhat diversified life—at times apparently neglected, then again reviving and putting forth considerable life. May it ever be vigorous, a source of much delight and interest, the writer feels sure it is to many.

But to The Pacific! Too much cannot be said of the devotion of the present editor and those associated with him in the management of the paper. They have done well! And in laying aside their burden, as some of the trustees do, there is no sign of diminution of interest in its welfare, rather the hope that some way may be devised by their successors to make it not only a far more widely circulated sheet, but one which will to the utmost possible meet a need on the part of Pacific Coast Congregationalists.

As to the latter, is it too much to say? 1. Every Christian family ought to have a weekly religious paper. Perhaps we ought to say every family, but be this as it may, no one will question the assertion that religious minds need a weekly visitor to feed their spiritual natures, as much as they may desire, and are able to attend church. How many mothers must needs remain in the busy home? Are there not some ministrations to her through the printed page—ministrations which would not be possible in any other way? Besides, the Christian today must be intelligent not only in the affairs of men, considered from the political, social and industrial standpoint, but equally as well in the great movements in the religious world. His soul, too, needs to be warmed by the facts thus communicated, and his will moved to action through the record of others' self-sacrifice for the Kingdom.

2. Furthermore, it is not bigoted to say that his religious paper ought to be that of his denomination. Others may not be excluded—possibly the more the better—but certainly the one which keeps him in touch with the doings of his branch of the Church. The writer recalls an able minister who, coming into our denomination, thought he could not give up the N. Y. Advocate which had come so many years to his home. But ere long he found he could not be the best kind of a Congregational pastor unless he subscribed for the paper that told him of the doings of Congregational churches. Perhaps inspiration may come to any Christian from any religious paper—he may find much of the Gospel and not a little of the prophets and the meditations may remind him of the Psalms, but if he wants to continue the Acts of the Apostles he had far better have as his religious weekly visitor the paper which will keep him closely in touch with what the churches of his own order are doing—in their own locality, in their own Conference, and by their missonary societies in the whole world.

And now the question arises:

3. Shall this weekly visitor be the Pacific? Certainly we would not exclude our national organ—the Congrgationalist. Many of us take it and we wish it large success. If one can take both, all the better. But we are far distant from Boston—mails require several days to lay it upon our tables, its field is so large that items of news from this far away section must be meagre or somewhat old when read. Besides it cannot interpret for us important questions constantly arising—cannot interpret them from the Christian standpoint, hence our need of a virile organ able to enter into our life on the great Pacific Coast. What is more—The Observer notes The Pacific is only $1.50 per year. Some, it is said, believe it should be $2.00. Even so, it would be somewhat less than the Congregationalist. To some this matters not, but to others, unable or unwilling to expend more, The Pacific now meets a need, and the only denominational organ which can meet that need.

In closing, may The Observer say it has come to his ears that Baptists, Episcopalians and Methodists are successfully publishing a Pacific Coast weekly—the Methodists two, it is said. If so may not we Congregationalists—some 50,000 this side of the Rockies, in harmony with present denominational trend, sacrificing independence to fellowship, rally our forces in behalf of this renewed effort. and weekly send forth a paper well fitted in every particular to meet the spiritual needs of the thousands of families looking to us for leadership. The Observer is glad to continue his subscription and promises to do what he can to help realize the goal which the new management may suggest. Observer.

THE REV. THOMAS GIFFEN OF FRESNO, HOME FOR A SUNDAY.

The Rev. Thomas Giffen, pastor of the First Congregational Church of Fresno, at home for a few days on furlough from the naval training camp at San Diego, spoke in his pulpit Sunday morning on "The Home Fires." In the course of his sermon he said:

"A few weeks ago I spent a long and joyous day in somewhat intimate relatons with the men at a naval training camp. In the morning I spent a couple of hours among a group of men just in from Texas and Arkansas. They were real men—not the soft, flabby kind sometimes grown in cities, but tall, sunburnt, freckled men from the farms. They were 2000 miles from home and they had never been away before, most of them. The life they came to was strange and they were lonesome and homesick. But there was no complaint. They cheerfully faced the life that was before them as though it were a necessary part of the work the world had to do.

In the afternoon I went to the train to speed on their journey 200 eager, adventurous men—they had become such from mere boys almost overnight. There were mothers and sisters and wives and sweethearts there, come to wave the boys good bye, and they were doing it courag-

eously, too, like good soldiers. I watched those boys, who were straight on their way to man the destroyers and transports, wave themselves away like they were off for a picnic.

"I went back to the camp, sat on the end of a bench and talked with a boy who was lonesome because his brother had gone out that day and he had to stay, with no hope but that of getting out on the next draft. My colleague told me about one of our sailors whom he knew well who the day before had gone out into the surf at Ocean Beach and one by one brought back to shore five drowning persons—and had gone out after the sixth—and had not come back. I watched the men at Swedish exercises; I saw them at their games and the writing tables; I sat with them while they listened to a violin concert and then to an address by Dr. Fox, an address which dealt with fundamental human and divine relationships—and the men listened, too, and stood with bared heads during a closing prayer. When I saw those fifteen hundred men going silently away from the meeting to their hammocks, I said to myself. "Here is real manhood, elemental stuff. They aren't saints, but they are something more interesting than saints—they are real men—men whose courage and sacrifice ought to challenge the best service and the best backing that the rest of us can give"—and then I went up to my rooms and sat down to read the Fresno Republican and saw it recorded in cold print that the trustees of the city of Fresno had by a vote of five to three decided to do nothing looking toward the closing of Fresno's saloons. "Is that the way we are to keep the home fires burning?"

"I thought. Is that the way the people of Fresno are going to stand back of their soldiers and sailors? And then I read the explanations, the childish babblings of one who tells us what the people decided five years ago and what sort of men they elected a year ago, as though forsooth that would have anything to do with what action we should take in this day when the world is passing through its gehenna. Of course the real explanation is that men are selfish. A few want to drink, a good many want to make money out of drink and a great many more who would like to be rid of the thing have sat by and done nothing. We have laid down on the job. If we are going to keep the home fires burning we will have to sacrifice rather than to seek our own profit and pleasure."

DR. AKED DECLINES ATLANTA CALL.

The Rev. Dr. Aked spent Sunday, May 26, with the Central Congregational Church of Atlanta, Georgia, and at the close of the evening services met the officers of the church and declined the call to the pastorate.

The five Sundays of this month Dr. Aked is engaged to preach for Dr. Gordon in the First Congregational Church of Washington, D. C. During July he preaches in Harvard Church, Brookline, Massachusetts; and three Sundays in August for Dr. William Horace Day in Bridgeport, Connecticut.

The League for Political Education announces Dr. Aked as one of its lecturers for 1918-19. Dr. Aked's subjects are:

"Potash and Perlmutter," Its Ethical and Racial Significance.

The Strongest Man on Earth, based on Ibsen's "An Enemy of the People."

The "Disraeli" of George Arliss and the Disraeli I knew.

Among thirty other speakers announced by the League are: ex-President Taft, Dr. Van Dyke, Josephus Daniels, Richard Burton, Rabbi Wise, Dr. Anna Howard Shaw, Albert Bushnell Hart, Charles Zeublin, Edward Howard Griggs, and Anne Morgan.

SEATTLE PASTOR CALLED TO EVANSTON, ILLINOIS.

The Post-Intelligencer, Seattle's leading daily paper, had the following in its issue for May 25 concerning the call of the Rev. Hugh Elmer Brown to the pastorate of the First Congregational Church of Evanston, Illinois as successor to Dr. McElveen who went recently to the Manhattan Church, New York City:

"Rev. Hugh Elmer Brown, pastor of Pilgrim Congregational Church and for the past five years one of the eminent pulpiteers of the Pacific Northwest, upon his return from Chicago late Thursday night received notification that the First Congregational Church of Evanston, Illinois, on Wednesday ratified the unanimous recommendation of its committee that he be called to the Evanston, pastorate. He says that he will announce his decision within the next few days.

Dr. Brown left Seattle for Evanston two weeks ago. He occupied the pulpit of the church to which he has been called on Sunday, May 12, and again on Sunday, May 19, and also addressed the Chicago Congregational ministers and the Chicago Congregational Club. He was a speaker at a meeting of the Union League Club in Chicago, and delivered another address at a patriotic meeting held under the auspices of the war work council of the Y. M. C. A.

The call to the Evanston church is in the nature of a high compliment to the Seattle pastor, as the Evanston charge is regarded as one of the two strongest Congregational churches in Chicago, which has seventy-five churches of this denomination. The Evanston church rates fifth in the United States in its contributions to benevolent causes, and numbers in its membership some of the most prominent business and professional men of Chicago. Located adjacent to the Northwestern University, it ministers to a strong student constituency.

During the years of his pastorate at Pilgrim church, which began in 1912, Dr. Brown has been one of the most active ministers in Seattle. He has found time to interest himself in public affairs, and at the same time has risen to leadership in denominational affairs. He is a graduate of Whitman college and of the Yale School of Religion. As president of the Pacific coast section of the Religious Education Association, chairman of the executive committee of the Washington Congregational Conference, and trustee of the Pacific School of Religion, at Berkeley, Cal., he has been in intimate touch with all Congregational movements. He is also a member of the College Club, the Municipal League and the boys' committee of the Y. M. C. A.

Besides being a vigorous preacher, Dr. Brown is a man of high literary attainments and a speaker of rare eloquence.

The purpose of his visit to Evanston was to familiarize himself at first hand with the features of the field and to meet the members of the congregation who had invited him to make the trip.

"Just what my decision will be I am not prepared to say at this time," he said yesterday. "While I have been happy at Pilgrim church and have made many beautiful friendships and associations, I am frank to say that the Evanston field offers numerous attractive features, and I am sure would prove most congenial were I to accept it. I hope to be able to make a definite statement soon."

Dr. Brown was impressed with the patriotic earnestness of the people of Chicago and especially the spirit of co-operation among the churches. "One of the things that im-

pressed me while in Chicago," he said, "was the fact that fifteen centers in that city unite in holding interdenominational patriotic rallies every Sunday, and the one at which I spoke was attended by more than 2,000 people. It seems to me that the Chicago idea solves the problem of church attendance, especially when one considers the number of complaints that are heard from individual churches that church attendance is on the decline. These rallies bring the people of nearly all denominations together in one harmonious sympathy between them and a better understanding of the common aim of all."

NOTES AND PERSONALS.

Drs. Brooks, Larkin and Rathbone started on Monday on their tour among the churches in our mountain towns.

The Congregational church at Ripon has turned its church building over to the Red Cross for its work and is holding its services in the school house.

At the last communion service thirteen persons were welcomed into the fellowship of First Church, San Francisco, seven uniting on confession of faith.

The Rev. Dr. R. C. Brooks is to take up Y. M. C. A. work at the Presidio for three months, instead of at Camp Fremont, as at first planned and announced.

Next Monday at the meeting of the ministers in San Francisco there will be an address by the Rev. C. A. Spaulding, who is in charge of the Y. M. C. A camp work in the San Francisco district

The Rev. Dr. Fox, pastor of the First Congregational Church of Pasadena, occupied the pulpit at Stanford University last Sunday, and was in attendance at the Monday meeting of the ministers in San Francisco.

"Camp Curry is starting off well on this year's business. We had 270 in Camp last night. This is better than usual for this time of the year. The weather is pleasant and the Valley is beautiful as usual," so writes Mrs. D. A. Curry in a personal letter to the Editor.

The Rev. John W. Rahill, who was for one year a student in the Pacific School of Religion and for that time an assistant for Dr. Brooks of First Church, Berkeley, in work among students, will occupy the pulpit of that church next Sunday. Mr. Rahill has just come from Y. M. C. A. work in Russia. Dr. Brooks will be in his pulpit again the 16th.

Our most remote contributing editor is one of the first to begin his work on The Pacific, giving us an article showing the estimate which is placed on David Lloyd George. Persons who desire to know the name of "J. E." in full and just where on the Pacific Coast he lives, are referred to our first editorial page where the names of all the editors are given.

The First Congregational church of Tucson, Arizona, granted its pastor, Rev. A. Brinkhorst, leave of absence for June, July and August to devote his services to Y. M. C. A. war work. Mr. Brinkhorst called at the Congregational rooms,San Francisco, May 31st, enroute for leaving Camp Fremont, Y. M. C. A. Building No. 2, where he will be director of religious work. The Tucson church is being supplied during his absence.

The Rev. Benjamin Gould of Rio Vista occupied the pulpit of the First Congregational Church of Fresno on Sunday, May 26. Speaking of the war, he said that our country had entered it with high motives and great thoughts; that it had unlocked great reserves of energy in national life; that above all it had given birth to a mighty spirit of devotion. The hope was voiced that this might live after the war; for—"The world will never reach the place where happiness floods life as sunshine the landscape until self-interest is subordinate to life's larger interests. Until the ego has learned to yield for the sake of the group, life will continue to be weakened and hampered by faction and strife. Progress will lag as long as devotion and self-interest is life's dominant tendency. The world's present baptism of fire grows out of the emphasis of self-devotion. The sacrifice that the war has involved will be worth while as the world learns this lesson."

CHAPLAIN ROWELL HAS GONE FROM US.

Wednesday forenoon of this week the Rev. Joseph Rowell passed into the other life. Funeral services will be held in First Church, San Francisco, Friday afternoon at two o'clock.

PASTOR RESIGNS FOR WORK IN SHIPYARD.

Rev. W. A. Hensel has resigned from Soquel and has gone to Vallejo to work in the shipyard at Mare Island. Mr. Hensel offered his services to the government some time since as a carpenter in connection with war work and received his orders to report for duty a week ago.

FROM NILES TO STOCKTON.

On Sunday June 2nd, Rev. Harley H. Gill tendered his resignation as pastor to the church at Niles, to take effect July 1st. Mr. Gill will then enter upon the work of the pastorate at Stockton to which he has been called.

During the two years which Mr. Gill has served as pastor at Niles, he has taken full work at the Pacific School of Religion, graduating only a month ago. For six months he was engaged in special war work, having charge of all the temperance educational work in the Army and Navy representing 22 reform organizations. For this work the Niles Church gave him a leave of absence from July to January last.

During his pastorate 26 members have been received by the Niles Church of which 18 were by confession of faith. The church has met its apportionment each year and was reported at the conference as one of the honor churches in benevolences.

SERGEANT THURSTON R. CHAMBERLAIN GIVES HIS LIFE ON THE BATTLEFIELDS OF FRANCE.

Word was received from the military authorities in France that Sergeant Thurston R. Chamberlain was killed may 13th.

Sergeant Chamberlain was the son of Mr. and Mrs. W. W. Chamberlain, one of our New England families who came to California and settled in Sunol, where the young man who is twenty-four years of age, was born. They now reside in Woodland where the entire family are members of our church. He held a responsible position in Sacra-

mento and enlisted from there a few days after America's entrance into the war. He was engaged to marry Miss Lulu Shoemaker, daughter of Rev. J. R. and Nellie Shoemaker. He was an earnest Christian Endeavorer and Sunday School worker and was the first Congregationalist from California to make the supreme sacrifice on the Fields of France.

CHINESE CHURCH, SAN FRANCISCO.

The Lord's Supper was observed at the Chinese Congregational Church last Sunday evening. Two children were baptized and two adults—one of these being the widowed mother of the two children. The other was a young man whose marriage took place in the same chapel on May 17th. His intelligent and beautiful young wife will, we trust, follow her husband's example at our next communion.

A SUNDAY AT SEA.

George H. DeKay.

In the course of a somewhat varied ministry of nearly thirty years, I have had many interesting experiences and busy Sundays. I have preached in the pulpits of churches large and small; in railroad stations by the light of smoky lamps, in frontier school houses where cow-boys in "chaps" and spurs squeezed uncomfortably into narrow seats or sat cross-legged on the floor; before grave-faced and unresponsive Indians to whom an "interrupter" repeated my message and seemed to say a lot more than I did; and once I spoke to an army camp audience of one hundred and twenty-five men who represented seventeen nationalities and where six interpreters translated my address. The only man there beside myself who could truly sing "My Country 'tis of Thee" was a Piute Indian from Nevada. I have preached in mountain mining towns where only women (and not many of them) came to listen; others where I was the first preacher in twenty years, and where my congregation ran the social scale from Indians, half-breeds and miners to college men on State survey, and where for the first time in their lives fourteen-years-old boys listened to a religious service. I have talked to sailors whose "glad hand" and applause at the conclusion of the service nearly took away the power of speech from my dignified ministerial friend who went along "for the experience," and to soldiers who packed Y. M. C. A. buildings from door to door. I have faced in fear and trembling classes of university students, who never guessed that the "special lecturer" felt awfully unimportant and fearful of the notes so freely taken as he talked.

And I've pounded home the gospel of prohibition to hostile crowds from the soap-box on the corner, and the church across the way.

I thought I'd had about all there was coming to me in these ways. But one Sunday on an Atlantic troop transport gave me another experience. Busy? Well—the day began at 3:30 a. m. when a conscienceless captain decided it was time for a boat-drill and everyone on board tried to see who could get there first. And it ended at 8:30 p. m. In between I held six services in various parts of the ship, four in the morning and two in the afternoon and attended a seventh service which the Chaplain held for officers and in which I participated.

They were all very much alike; one will do for illustration. We carried our "Baby Estey" to some open spot among the bunks, and sang out for men to come sing. An earnest First Lieutenant who was formely organist in a large city church played, and several picked men led the singing.

Men crowded around, lay two in a bunk, (two or three card games quickly broke up) or sat close together on the floor, and how they sang!

"Faith of Our Fathers," "Brighten the Corner," "Rock of Ages,"—all the favorite songs and hymns. Reverent attention while we read Rauschenbusch's beautiful prayer, 'For those at Home," and "For all Mothers." And thoughtful listening to a few earnest words about "a good fight" or "when a man's afraid." Protestant, Catholics and Jews alike came gladly to ask for the Testament and the Hebrew Manuals we offered them. Some of these services were held in parts of the ship below water line, where the preacher felt uncertain whether he could stay until he finished, and where the organist worked until the perspiration poured down his face.

And yet next day men all over the ship asked why we didn't have any service on Sunday!

It was what one of my old Ohio deacons would have called "a tolerable busy day." Happy? Well—I remembered what Dr. Francis said to me once in camp: "I wouldn't trade your job for the best pastorate in California," and again I said Amen!

A troop transport affords opportunity for a needed service. Under the best conditions men are uncomfortably crowded, and the trip is anything but a pleasure jaunt. The "Y" man carries books, magazines, checkers and dominoes, stationary, post-cards for "safe arrival overseas." He anwers a thousand questions a day, holds services, has movies, and generally dispenses good cheer. Every day is filled with humble service. In addition to his duties as Secretary, the Association man attends boat drill twice a day and sometimes stand regular watch. He never knows where he's going until he gets there, nor how long he's going to stay.

My first visit to France was over night only.

When I left Berkeley I expected to go directly into overseas work. By request I agreed to a round trip in transport work, with the result that I'm to be a regular Atlantic commuter for several months.

ENCOURAGING WORDS FROM OREGON CONCERNING THE PACIFIC.

It was the pleasure of the undersigned to attend the Ministers' Meeting at Portland on the afternoon of June 3rd, and enjoy with others interesting remarks by Rev. Mr. Johnston who spent several years in South Africa. The writer also was permitted to say a few words for The Pacific, and was pleased to find marked enthusiasm for the paper. Six of those present were subscribers, and two more immediately became such. Brother Shaw, of Hillsboro, spoke of The Pacific as "fine." Brother Clapp, of Washougal, spoke of it as "excellent." Others in the same strain. We need a regular representative in this Conference. Sympathy and co-operation are assured, especially with the paper becoming, as it will, a distinctively Pacific Coast sheet. Let all work to that end! H. H. W.

OREGON.

Portland First.

Rev. Hugh Pedley, D.D., after three months of very successful service as acting pastor, preached his farewell sermon on Sunday, June 2, preparatory to leaving for his old home in Montreal. His subject in the morning was "God's Dealing with a Pessimist," and in the evening,

"Carry On." Testimonies are many to the excellence of his sermons, his wisdom in counsels, his tenderness in hours of sorrow, and his words of cheer and encouragement to the soldier boys at Vancouver, the men of the shipyards, the students of Forest Grove, and the shut-ins who no longer can frequent the House of the Lord. Superintendent Sullens is to supply the pulpit next Sunday.

Portland, Sunnyside.

Large congregations gathered on the first Sunday in June as it was Home-coming day, and also the 26th anniversary of the pastorate of the Rev. J. J. Staub, D.D. Services began at 10:00 a. m., with the celebration of Children's Day by the Sunday school. Dr. Staub preached at 11:00 o'clock on "The Secret and Power of Christian Testestimony," and in the evening the large chorus choir had a program of more than ordinary attractiveness. Dr. Staub began his ministrations on the Eastiside in the upper story room of an engine house, then erected a pioneer church, and a few years since led his people in building a $50,000 edifice. Born in Switzerland, coming to this land in his youth, graduating at Pacific Seminary and given his degree by the College at Forest Grove, he has made his impress for good upon our work in Portland and the state, and his many friends extend their best wishes that he may continue in this pastorate until the Master calls him to a larger work above. The membership is now fully 500, the Sunday school 250 and the present value of the property is estimated $75,000. Dr. Staub lives in his own home across the way, is ably seconded in his work by his charming wife whom he found in California, has two sons, one of whom is in the army.

Ebenezer Church, Portland.

This oldest of our three German churches in the city, is about to lose it pastor, Rev. A. F. Willman who after four years of faithful service, is disposed to give himself to work in an English speaking parish. He is a master of the latter language as well as the former, and has had several years in such work. Born in Indiana of German parents, he is thoroughly American and believes he can do better work in an American-speaking church. His present membership is over 200 and his young people number about the same. His fellowship with the brethren is warm and hearty; and Dr. Everz, of Chicago, will gladly commend him to the churches. He would like to remain on this Coast, not objecting to work in California.

Scappoose.

Scappoose enjoyed Sunday last the ministrations of Rev. W. L. Upsham of Beaverton.

Oswego.

This nearby suburb of Portland has had a rather discouraging life of late years, but the coming of Rev. F. C. Butler and the revival of business have given it new impetus, and the outlook brightens as the days go by. Some time since money was raised sufficient to repair the building, and now a movement is on foot to cancel a burdensome debt hanging over the congregation for years. At the suggestion of the Building Society to meet them half way, the people gave themselves to the raising of $250, some of which is already in hand and the balance nearly if not quite all subscribed. The pastor, unable to live on the small salary the church is able to pay, has a business engagement in Portland, which permits him to spend Sunday at Oswego.

Enterprise.

In the N. E. part of the state three churches, "Christian," Methodist and Presbyterian federated some five years since, with a board of control, and one minister. Attendance was good, contributions liberal and to the outsiders gave the appearance of success. But something rose athwart the boat, and so the Methodists returned to their first love, likewise the "Christians." The Presbyterian saints persevered, some Methodists, too and a few "Christians," and so the town now has three churches, but the federated body continues its efforts, hoping no doubt the others will see the errors of their ways and come back to a united work. Wonder if the end could not be gained by becoming Congregationalists?

INLAND EMPIRE NOTES.

On the 7th of this month Mrs. Sarah R. Short, one of the pioneers of this region, passed away at Deer Park, after several months of illness. She was the mother of the Deer Park Church, and has from the beginning been one of its strongest supporters. She has also been a generous contributor to the home and foreign missionary societies. She was a woman of sterling Christian character and specially interested in missions from early life. Mrs. Short was a native of Gouverneur, N. Y., born in June 1839, the daughter of J. Hopkins, for many years the principal of Gouverneur Academy. She was educated in said school and taught for a number of years. Following her marriage in 1863 she moved to Morristown, Minn., where she and the family resided until 1889, when they removed to Spokane, Wash. She has lived at Deer Park since 1890, where with her son W. H. Short, and other members of the family, she has helped to develop the milling industry and the cause of Jesus Christ. The death of her mother preventd her from entering Mt. Holyoke, and prepare to be a foreign missionary. At the age of 12 she united with the church, and throughout her life was a devoted Christian, being a teacher in the Sunday School for over sixty years and taught a class in Deer Park for twenty-six years. It was through her untiring energy that the Congregational church and Sunday School were organized; and for more than five years services were held in the dining room of the boarding house. She leaves a son and daughter, who have imbibed her spirit to mourn her loss. Also, two brothers, oe sister and 8 grandchildren. The funeral services was held at the Congregational Church, Deer Park, conducted by the pastor, Rev. Wm. Worthington, and Rev. C. H. Burdick, a former pastor.

President S. B. L. Penrose of Whitman College, delivered the commencement address at the Lewiston Normal school this week.

Rev. Dr. Otis H. Holmes, gave the graduating address to the Walla Walla High School.

Dr. W. D. Lyman and Prof. W. A. Bratain, of Whitman College, gave addresses before the Inland Empire Pioneer Association, Walla Walla.

Whitman College observed its annual Waiilatpu pilgrimage on Decoration Day, when the students, faculty and friends of the college went to the Whitman monument, had the usual exercises of speeches and decorated the graves of the martyred missionaries.

The churches of this city responded finely to the call of the president on decoration day and services were held in many of the churches. Every section of the city was covered, the meetings being generally the union of several churches. The churches have also responded grandly to the request of the food conservation department to abstain from the use of wheat and wheat products until the next harvest.

I heard President E. H. Lindsay, of Idaho University, delivering an address to the graduates of Whitworth College on Wednesday of this week. His subject was the "New Pioneer." It was a rare treat. He has the unusual fac-

ulty of presenting profound truths in a most illuminating manner, and sparkling with humor. Whitworth College, (Presbyterian) which removed from Tacoma to this city, three years ago, had 10 graduates this year. Dr. Holden of the Presbyterian College Society is here, and there is a talk about inaugurating a movement to obtain a two million dollar endowment for Whitworth. Our misfortune is that there are three new colleges trying to establish themselves here when one would be sufficient.

J. EDWARDS.

Spokane, Wash., May 31st, 1918.

The Methods Corner.

No. 1. Suggestions As To How To Do Things By E. A. King, San Jose.

A Word Of Introduction.

As one of the newly appointed contributing editors of "The Pacific" it has been suggested that I edit a little corner of Church Methods. I have had the privilege, for quite a long time, of editing the "Methods of Church Work Department" of "The Expositor." That magazine has a wide field among ministers of many denominations and for that reason it may be possible for me to be of some assistance to the readers of this magazine. "The Expositor" is published by Mr. F. M. Barton, Caxton Building, Cleveland, Ohio, and any minister not receiving it regularly may secure a sample copy by writing for it.

It is our purpose to present suggestions as to methods of work, the conduct of church business and to mention from time to time the names of books that are of special value to the minister on the lines of methods of church work. It would be mutually helpful if readers of this corner would send copies of their church calendars, lists of sermon topics, printed programs and newspaper accounts of their church activities. You may send anything in this line to 73 South 15th Street, San Jose, California.

Value Of Suggestive Methods.

There is no man so wise that he knows everything. We are all open to suggestions. A department of this kind is calculated to start the minister's mind to working,—thinking along a different line, and perhaps so arouse his creative powers that he will invent new ways of doing things for himself. This corner is very small but it is our purpose to make every word worth while.

Some Books Of Value.

A very stimulating book from the pen of a successful minister is "Building a Working Church," by Samuel Charles Black, (Revell Co., N. Y. $1.25). A good book on modern church business is "Church Finance" by Frederick A. Agar, (Missionary Education Movement, N. Y. 50c.). "Modern Church Management" by Albert McGarrah, the Church Efficiency Expert, is a good volume, (Revell, $1.25). The latest book we have seen is "How to Fill the Pews" by E. E. Elliott, (Standard Publishing Co., Cincinnati, $1.50). This deals almost exclusively with church attendance campaigns. Next week we will present a method or two.

Whether God calls us by mystic vision and song, or by the steadfast shining of a star, we can find our way along the path He opens to the Christ in Whom alone is the satisfaction of the need of our souls and of the need of the world.—William Pierson Merrill.

Woman's Board of Missions for the Pacific.

Woman's Board of Missions for the Pacific.

Prayer-meeting every Wednesday morning at 10 a. m. at Headquarters. Everybody most cordially welcomed.

The regular weekly prayer circle of the W. B. M. P. on Wednesday, May 29th, completed the study of Fosdick's Manhood of the Master." The chapter dealt with the completeness and fulness of Christ's character. Human nature, in attaining one virtue, almost inevitably loses sight of some other, or carries the virtue it aims for to such an excess that it becomes a fault. But we never find that in Christ. With us, one age has aimed at spirituality, and has reached asceticism, another at liberality and culture, and has reached carelessness and sensuality, at righteousness, and has reached intolerance and hardness, at sympathy and has reached weakness and sentimentality But from whatever point of view we regard our Master we never find any flaw, any excess, any unreasonableness It is this matchless poise that has given him the place he holds supreme over the centuries, for no change in our point of view can take away the fact that the highest fulfillment of the ideals of that point of view are found in Christ and in him alone All periods of time, all periods of the individual life, both sexes, all characters, find their inspiration to their best in him

FIRST EXPERIENCES

From Our Boston Correspondent, Miss Elizabeth Benton.

A first visit to 14 Beacon Street is a sort of pilgrimage to the shrine of Congregationalism and marks one's entry into the real Boston. The dignity of the Congregational House Building without and within is impressive and satisfying.

The new quarters of the Woman's Board of Missions are on the fifth floor and from the windows of the offices there is the view of tree tops, elms, chestnuts and locusts which are rooted in the historic church yard below. At this time of the year the blossoms and fresh green foliage are most beautiful, while gay little squirrels are often to be seen frisking about on the dark branches.

As one enters room 508 a cheery welcome is forthcoming from Miss Mabel Daniels formerly of Harpoot, Turkey who, from a desk immediately opposite the door, presides over the attractive waiting room with its comfortable chairs and couch, table of magazines, missionary, curio cases etc. and etc. From this central room open off the offices of the secretaries, Miss Lamson, Miss Kyle, Miss Calder, Miss Buckly, Miss Seabury; and the stenographers' room.

At the other end of the hall are to be found the Information, Publications and Treasury Departments. Committee Rooms are across the hall, capable of seating eighty or a hundred people; these are shared in common with the American Board.

So much for the setting. The representative of the W. B. M. P. has been cordially welcomed into the family of secretaries and is temporarily installed in the office of Miss Kyle who is absent on her vacation. A part of the daily program is the noon prayer meeting held in the American Board room at 12:20. Once a week the women are in charge, and the service varies according to the will of the leader. The singing is fine, with well-balanced parts

which scarcely need the help of the baby organ presided over by Miss Emerson.

During this month has occurred the Annual May Festival for children, held in Union Congregational Church, Boston on a Saturday afternoon. For forty years the Woman's Board has featured this event, sparing no pains to make it an occasion worthy of the audience of a thousand or more children who come from the surrounding country. This year the program was one of songs and stories all with a central thought of sharing, giving and receiving, with their little foreign brothers and sisters, the good things of life. This was emphasized in a pageant of costumed children bearing gifts from their homelands—the peanuts and pepper, olives and bananas, the rubber and ivory which the United States imports; and in turn asking for love and sympathy, teachers and preachers, nurses and doctors. All this was colorful and effective as was also the presentation of the money pledged for missions through the year. Representatives of the different groups bearing banners telling the names of their society filed to the platform where the gifts were announced. A glittering array of red and blue satin and gold lettering was the result, and intense was the interest when the awards were announced. The society giving the most money had the privilege of carrying home Miss Sewall's picture for the year, while the one with the best average attendance was awarded the Chinese dragon banner for the same time.

I must not fail to explain that Miss Sewall is the Children's Missionary and the money for her support is gathered in this way. When we consider that children trained by this yearly event are now serving as secretaries and directors of the Woman's Board, the value of such work will be plainly seen. The society gaining the banner had a membership of one hundred and twenty-five and their average of attendance for the year was 97 per cent. I doubt if that record could be duplicated out of New England!

In my next letter I will tell of my visit to New Haven, Northampton and Hatfield.

ELIZABETH S. BENTON.

The Home.

GRANDMOTHER'S QUILT.

"Blocks of yellow and red and blue,
And brown and checkered and figured, too;
Pieced in a pattern prim and straight,
Section to section, a perfect mate.
Never a seam with a slighted space,
Never a rough or a gather place.
Carefully wrought, and fair to see—
Grandmother's quilt, come down to me.

"Stiches even and short and fine,
Set in a straight unbroken line;
Each thread knotted with zealous care,
Each seam fastened to hold and wear.
Work of a wrinkled, trembling hand,
But carefully fashioned, as first was planned.
Fraught with a message, may it be,
Grandmother's quilt, that comes to me.

Just a whisper of quiet days,
Of humble duties and lowly ways;
Of a life as swerveless and fine and true,
As these wondrous blocks of brown and blue.
Of something better than social foam,
The quiet hours in a well-kept home;
Of lasting worth, may thy teachings be—
Grandmother's quilt, come down to me."

"IT MIGHT BE WORSE."

"I confess that I rather dreaded to visit her," said my friend, "for during her early married life she was one of those overcareful housewives who give all under their roof the feeling the reverse of restful. I found her, however, so greatly improved that I would gladly have prolonged my stay. I puzzled not a little over the calmness of my hostess, in meeting what in other days would have vexed her sorely; but I did not learn the secret of the change until on the evening of my departure, I said, 'Your home is a haven of rest, these days.'

"Now, I did not intend to let slip 'these days,' but, though readily understood, they gave no offense, for they called forth the laughing rejoinder:

"You need not blush for hinting at the truth, for, I, too, realize that my home was not restful during the first five years of my married life; and I can not find words to express my gratitude that my eyes were opened before it was too late to bring sunshine into it.'

"I did not venture an apology for my thoughtless words, for they had given a hint of my true feelings; so I merely said: 'Do tell me what brought about the change.'

" 'I will, cheerfully,' rejoined the one so greatly changed, 'even if it is rather humiliating that I first saw myself, my foolish habits of fretting over trifles, when I was brought in daily contact with an ignorant cook, who was such a sunny creature that I took pleasure in going into the kitchen. Besides, I wanted to see if the smiles did not sometimes give place to frowns. I soon learned, however, that she was hopeful and cheery under all circumstances.

" 'If company came unexpected, when things were the reverse of what she would have liked, or the grocer failed to put in an appearance, it was always met by "it might be worse."

" 'She was such a constant rebuke to me that I one day asked her how she came to meet everything so bravely. Then she told me that she was bound out to a woman who "jawed from mornin' till night;" said her mistress so worried the life of "the best man that ever lived" that he took to drink, and that her only son ran away.

" 'But,' said Kate, with a merry laugh, 'her jaw was worth a sight to me, for I was that contrary I begun to be jist the other way, 'in' when things went all in a heap, I laughed 'n' says, as how it might be worse. So I kept on a sayin' it, 'n plaze God, I'll say it as long as He lets me live."

" 'After a time,' continued my hostess, "this veritable sunbeam married, and I lost sight of her for a while. Then I heard that her husband, who was a mason, had fallen from a high building, and had barely escaped with his life. I went immediately to poor Kate, with no other expectation than of finding her, for once, the reverse of sunny. But, greatly to my surprise, she came forward to greet me with so beaming a face that I jumped at the conclusion that if there had been an accident it must have been of a very trifling nature; but before I had time to inquire, Kate began, as if telling me some good news, to tell how her husband had fallen and broken his right arm and two ribs.

" ' "But, Kate, how can you talk of it in such a lighthearted way?" quered I, a bit rebukingly. "I fear Mike will be laid up for months, and that is a serious matter, to my way of thinking."

' ' "Suhe 'n' you are right!" was the cheery answer; "but all the same, I'm so thankful that ugly fall didn't knock

the breath clane out o'his body that I 'm not thinkin' o' how we're to live. It's a bit onlucky to be sure, but it might be worse, you know."

' "As the years rolled on, Kate's sweet spirit was sorely tested in many ways, but she faced every trial with a cheery "it might be worse!" and in justice to her I must confess that the change you note in me was wrought by the bright example of my humble Irish servant, whose motto all would do well to adopt.' "—The Presbyterian.

CULTIVATE CONTENTMENT.,

Contentment is helpful in gaining treasures, because that is not to be quickly accomplished as a rule, but contentment is most useful in reducing the amount of treasure wanted. Happiness is not so much in the amount of treasure we possess as in being content with what we have. Contenment says if we cannot have what we would like, we will be content and happy with what we have. He who cultivates a contented spirit is certainly on the road to happiness, and he who cultivates a discontented spirit is as certainly on the road to unhappiness and grief.

An old writer has well said: "The discontented is ever restless and uneasy, dissatisfied with his station in life, his connections, and almost every circumstance that happens to him. He is continually peevish and fretful, impatient of every injury he receives, and unduly impressed with every disappointment he suffers. He considers most other persons as happier than himself, and enjoys hardly any of the blessings of providence with a calm and grateful mind. He forms to himself a thousand distressing fears concerning futurity, and makes his present condition unhappy by anticipating the misery he may endure in years to come."

Is it not a lamentable fact that much of the unhappiness of life comes from people getting too big for their jobs? The laborer is too big for his job, and he fumes and frets because he believes himself worthy of something better, and is not satisfied to patiently await promotion. The mechanic is too big for his job, and longs for something more restful and lucrative. The farmer is too big for his job, and feels that farm labor is degrading and compensation too uncertain, etc.—From "Helps to Happiness."

For The Children.

FIVE LITTLE BROTHERS.

Five little brothers set out together
To journey the livelong day;
In a curious carriage, all made of leather,
They hurried away, away!
One big brother and three quite small,
And one wee fellow, no size at all.

The carriage was dark, and none too roomy,
And they could not move about;
The five little brothers grew very gloomy,
And the wee one began to pout
Till the biggest one whispered, "What do you say?
Let's leave the carriage and run away."

So out they scampered, the five together,
And off and away they sped!
When somebody found that carriage of leather,
Oh, my, how she shook her head!
'Twas her little boy's shoe, as every one knows,
And the five little brothers were five little toes.

—E. W. Wilcox.

HOW DOROTHY GOT EVEN.

"I'll get even with Richard," sobbed Dorothy, running to the pump to rinse her mouth with fresh, cool water. "He's horrid and I'll never play with him any more."

"Why, what is the matter?" asked Mrs. Bliss, in alarm. Dorothy and Richard were cousins and the best of friends, so the sudden outburst could hardly be accounted for. Every one said that the children played so happily together always, and here was Dorothy declaring that she would never play with him again. "What has Richard done?"

"He put a box of horrid candy in the postoffice," sobbed the little girl, spitting and sputtering. "Maybe he'll call it a joke, but I won't play with him."

Mrs. Bliss examined the pretty little box her daughter handed to her. It had a dozen or more small pink candies, Dorothy said, when she opened it at the big old tree they called the postoffice, and she had put two of them in her mouth. They were filled with nasty stuff, so she had hurried to the pump to get the taste out of her mouth.

"And I gave him a box of the nicest fudge yesterday," said Dorothy, wiping her eyes. "You just wait! I'll get even with him. See if I don't!"

"How do you think you will get even?" asked Mrs. Bliss, never once saying that it was naughty to want revenge.

"I'll put something nasty in the box for him," said Dorothy. "Oh, mamma! I know what I'll do! I'll get some of those big ugly thistles in the lane and stuff them in out of sight so when he reaches down into the hole he'll hurt his fingers just awful. I'll give him something to think about when he tries to play a joke on me next time."

"I suppose that will make him think twice the next time," said Mrs. Bliss. "Richard has those sore fingers from eczema, and the thistles will scratch him hard when he puts his hand in."

Somehow Dorothy would rather have had her mother tell her that it was wrong to get even, but Mrs. Bliss went on planning ways of hurting Richard. Dorothy slipped off her lap and went away to get the sickle to cut the thistles, while her mother went on with her work, but the morning was not a very happy one. The postoffice was a little secret shared only by the two mothers and the two children, and it held something every day for each child. Once Richard had put a kitten in it for Dorothy, and once she had responded with a dear little puppy, but usually the gifts were little things like candies and fruit. The postoffice was a hollow in the big oak by the bars, and it was understood that the morning was the time for Dorothy to get the mail and the afternoon Richard's time. Dorothy gathered the ugliest thistles she could find, and was about to start for the box when the thoughts that she had been thinking for the past hour sent her to the kitchen.

"Mamma, is it wrong to get even?" she asked, soberly.

"Yes, dear," said the mother. "You know it is wrong."

"Then I'll not put the thistles in the postoffice. I'll get that pretty marble I found last week, and put it in for Richard."

'I think that will be better," said Mrs. Bliss."If Richard only meant it for a joke it would be too bad to spoil the little postoffice with the thistles."

So the pretty marble was well wrapped and placed in the postoffice, and all afternoon the little girl waited for Richard to come over. But the shadows were gathering and still he did not come. Old Mrs. Parker told why when she stopped in a few minutes that evening on her way home.

"The oddest thing happaned to me today, Mrs. Bliss," said Mrs. Parker. "Yesterday I was going down your lane on my way to my daughter's when a hard rain came up. I saw I was going to get drenched, so I stuffed all my things into that big hollow oak by the bars. After the

rain I sent her little Joe after them and he brought me everything but my box of pills. Today I stopped in to see Richard, and I thought I'd get the pills on my way back. You know Richard fell yesterday morning and bruised his leg so he can't walk. It isn't anything serious, but his mother said he should stay on the lounge for a day or two. Well, I couldn't find the pill box, but I did get this marble out of the tree. I was so surprised to find it all wrapped up so nicely, for I had no marble among my things."

After Mrs. Parker had heard the story of the postoffice and had gone on her way Dorothy crept into her mother's arms and said:

"Dear mamma, I'm so glad I didn't put the thistles into the tree. And now I'm going to go right over and give that marble to Richard and tell him how sorry I am. I'm sure it is naughty to get even—why; I never had any cause to want to get even, did I?"

Mrs. Bliss kissed the eager little girl and said:

"My darling, if people would only wait to have things explained there would be very little cause for any one to want to get even in this world. Don't forget that and you will be a very happy little girl."—Hilda Richmond.

A SPY!

A spy would be dishonored! Dishonored? do you say
For reporting to another things he sees each day?
No; not the spy I have in mind. Listen now and see,
The kind of spy I wish you boys and girls would always be;
I'd spy out in the morning what good deeds I could do,
To help some one in trouble, before the day were through.
I'd spy some way to cheer the sad, a chance to aid the weak;
I'd spy upon my own thoughts, too, that no ill word I'd speak!
Lovable traits I'd try spy out of people that I knew,
And these I'd spread—each one—abroad; I would if I were you.
I'd spy into my character; it's oh! a splendid way,
And if there I found an enemy I'd quickly say, "Good day!"
Such a system as I've mentioned every one should join, 'tis true,
And the world would be made better if such a spy it found in you!

—Albert F. Caldwell.

THE PROMISE.

"And I will bring the blind by a way that they knew not; I will lead them in paths that they have not known. I will make darkness light before them, and crooked things staight. These things will I do unto them, and not forsake them."—Isaiah 42:16.

"Lord, I am blind! I see no open way
Out from the blackness that oppressed me.
The grind of life is bitter, and no free,
Glad sense of rest has come for many a day.

This secret shadow that has flung its gray,
Cold mantle o'er my heart, relentlessly
Holds me in thrall. I cannot even see
The faintest star-gleam beckoning while I pray."

Thus was I moaning when a man drew nigh
And held the Sacred Scroll before my eye;
And I not only saw the tender word,
But in it the strong Voice of God I heard.
Then "as a little child" I read once more,
And found the Promise was my open door!

—William Norris Burr in Boston Transcript.

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